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TO THE

SEVENTH CHAPTER OF DANIEL:

DANIEL'S VISION OF THE FOUR BEASTS.

ALSO,

KEY TO THE LATTER PART OF THE

THIRTEENTH CHAPTER OF REVELATIONS.

BY WM. MEDILL.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day-dawn, and the day-star arise in your hearts.—II PETER, 1: 19.

CLEVELAND:

PRINTED BY HARRIS & FAIRBANKS, HERALD OFFICE, BANK STREET.

1854.

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THE HISTORY OF THE

REPUBLIC OF THE UNITED STATES

OF AMERICA

BY

JOHN ADAMS

1789

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1789

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Entered according to Act of Congress, in the year 1854,

By WM. MEDILL,

In the Clerk's Office of the District Court of the District of Ohio.

KEY TO THE SEVENTH CHAPTER OF DANIEL.

DANIEL'S VISION OF THE FOUR BEASTS.

1. "IN the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed, then he wrote the dream and told the sum of the matters."

This is one of the most extraordinary prophecies within the lids of the Bible, when viewed in connection with the magnitude of the events to be accomplished, and the great length of time required for the same.

Daniel wrote the dream in order to hand it down to posterity, and verbally told the sum of the matters unto others for their present instruction.

2. "Daniel spake and said, I saw in my vision by night, and behold the four winds of the heavens strove upon the great sea.

3. "And four great beasts came up from the sea, diverse one from the other."

These four great beasts represented the four great universal monarchies that have had their existence—or nearly so—in the world. They came up from the sea; an allegorical figure of speech, signifying they would have their existence amid the political, turbulent, conflicting elements of the times, and prevail. The first had its existence, and arose into power by preying upon small nations, until it became great. And the others arose into power by devouring each other in succession. They have been the cruel tyrants and oppressors of God's people, both Jews and Christians, since they have had an existence.

4. "The first beast was like a lion, and had eagle's wings. I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it."

The lion represented the Babylonian, the first great general, tyrannical monarchy, which was raised to its pinnacle of power and fame by Nebuchadnezzar, that prince of tyrants, who, not satisfied with glutting his avarice and ambition on the neighboring

nations, led his mighty hosts from a far country, and without the least provocation, invaded the land of Judea, overrun and subdued the whole nation, besieged Jerusalem, demolished the beautiful temple of Solomon, carried away all its treasures and the whole nation into captivity. "And had eagle's wings," which signified the extent of its dominions, stretching over the then known habitable parts of Asia and Africa. These wings were plucked by Cyrus, the Persian, on the self-same night on which Belshazzar, the grandson of Nebuchadnezzar, was feasting his thousand lords and desecrating the hallowed golden vessels of the house of the Lord, which were carried away at the time of the captivity. And on the self-same night, and in the midst of his bacchanalian feast, when that mysterious hand wrote upon the wall, the sight of which so troubled the king as to change his countenance, and loose the joints of his loins so that his knees smote one against the other.

"A man's heart was given to it." When Daniel had interpreted proud Nebuchadnezzar's vision, when the haughty monarch was driven from the society of men and made to eat grass like the oxen, and his body wet with the dew of heaven until seven times (or years) passed over him, until he was constrained to acknowledge and adore the God of heaven as the only true God.

5. "And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it, and between the teeth of it, and they said thus unto it. Arise, devour much flesh."

This second universal, tyrannical monarchy, called the Medo Persian, arose into power by the conquest of the Babylonian monarchy. It was like unto a bear, on account of its grasping, voracious, and avaricious thirst for blood and conquest.

"The beast raised itself on one side," when the Medo Persian monarchy was united under Cyrus, after the death of his father, Cambyses, and his father-in law, Cyaxaris.

"The three ribs in the mouth of it and between the teeth of it," signified the Babylonian, Medo, and Persian monarchies consolidated into one great empire under Cyrus the Great and his successors. Under this monarchy, wicked Haman obtained an edict from king Ahashuarius, for the destruction of all the Jews, without respect to age or sex, throughout his mighty empire. But through the instrumentality of the faithful Mordecai and his niece Esther, God counteracted the wrath of proud Haman, and the remainder of his wrath was restrained, when he was hanged on the same gallows he had erected to hang Mordecai on, and when a counter edict was signed by the king, granting the Jews privilege to stand in their own defense against their enemies, which saved the lives of all the Jews scattered throughout the mighty empire.

6. "After this I looked and lo another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given unto it."

This third beast like a leopard, represented Macedonian or Grecian universal, tyrannical empire, founded by Alexander the Great. A leopard is one of the most spotted animals in creation, which was intended to represent the compound contrast of civilization and great advancement in the arts and sciences on the one hand, and their abominable pagan, idolatrous religion on the other.

"Four wings of a fowl," signifying the rapid conquests of Alexander throughout the four quarters of the known habitable earth.

"The beast had also four heads." After the death of Alexander, his mighty empire was divided between his four generals, these were the four heads of the beast.

"And dominion was given unto it," signifying it would be a great and universal dominion. Some length of time after the division of the empire, Antiochus Epiphanes, that cruel tyrant, became one of the four heads of the beast; he broke the truce Alexander had made with the Jews; he besieged and took Jerusalem, slew forty thousand of the inhabitants, and carried as many into captivity, and forced many of them to offer swine's flesh upon the sacred altar of their holy temple.

7. "After this I saw in the night, visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and break in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it and it had ten horns."

This fourth beast represented the great universal, tyrannical Roman empire, which arose into power by conquests over the fragments of the Grecian, Persian, and Babylonian empires.

"It was dreadful, and terrible, and strong, exceedingly," far exceeding any of its predecessors in magnitude, strength, and power.

"And it had great iron teeth." The strongest of metals is here made use of to represent the un pitying, ferocious, and avaricious greed of the leaders of this mighty empire, after wealth, honor and renown, far exceeding, in this respect, any of its predecessors.

"It devoured and break in pieces, and stamped the residue with the feet of it." That is, that no nation under heaven to which they could have access, but would be so completely subdued and devoured by this great iron-toothed beast, that their very nationality would become nearly extinct, except in history.

"And it was diverse from all the beasts that were before it."

1st. The Roman empire had its beginning and had increased nearly to its zenith of power under a republican form of government.

2d. It assumed a monarchical form after Julius Cæsar overthrew Pompey at the battle of Pharsalia, and was made perpetual dictator.

3d. When Constantine, at the commencement of the fourth century, embraced the Christian religion and suppressed the ancient pagan religion of the empire.

4th. It was diverse from all the beasts that were before it, because it had ten horns.

The ten horns here spoken of, arose into power out of the ruins of the Roman western empire. Charlemagne, king of France, during the latter part of the eighth century, erected the western Roman empire, which embraced the greater part of Europe, and was continued in the line of the blood royal, for upwards of a century, whence, after being reduced by civil wars, it was transferred into Germany, where, after undergoing a great many vicissitudes of fortune, a small and feeble remnant of it still exists. From the ruins of the Charlemagne empire the ten horns or papal Roman kingdoms have all nearly, had their commencement and growth. The empire of Charlemagne was strictly Popish in religion, and so also were the ten horns during the time of their growth up to maturity. These horns were France, Spain, Portugal, England, Scotland, Ireland, Denmark, Poland, Bohemia, and Hungary. These were the ten full grown horns of the Papal western Roman empire prior to the time Martin Luther, the great reformer, made his appearance in the Electorate of Saxony as the great Protestant reformer.

8. "And I considered the horns, and behold there came up among them another little horn before whom there were three of the first horns plucked up by the roots, and behold in this horn there were eyes like the eyes of man and a mouth speaking great things."

This little horn came up from among the ten horns of Popery when Henry VIII., king of England, separated himself and nation from under the Popish yoke, and established the Protestant Episcopal Church of England and Ireland; and afterwards Scotland became the third member, which completed the little horn, well known, since the union, by the title of Great Britain and Ireland. This is the little Protestant horn which came up and supplanted three Popish horns, so completely plucking them up by the roots, leaving neither root nor branch therein, no more forever, as formerly, in a religious or political point of view.

"And behold in this horn there were eyes like the eyes of a man." The structure of the English establishment of Church and State, is one of the strangest of any of the Protestant nations of Europe. Since the days of bloody Mary—so called—the Protestant kings and queens of England have always been the nursing fathers and mothers of Protestant sects against Popery; not only in their own dominions, but often on the Continent, and at the

same time they have been bloody persecutors of all those who would not conform to the English establishment. Their mode of proceeding, in this respect, fairly represents the crafty, jealous eyes of the little horn, or high church establishment towards those of her subjects who differed from her in point of conscience.

Again, the eyes of the little horn, or high church and state of England, will fairly represent man in his fallen, unrenewed state of nature; proud, selfish and avaricious after gain. For the great body of this church, both ministers and members, are satisfied with a formal worship; satisfied with the letter of the moral law for its spirit, and with infant sprinkling, with the sign of the cross on the forehead, for regeneration or the baptism of the holy spirit. The history of that nation since the rise of this little horn, goes to prove they are worshipers at the golden shrine of the god mammon. From whence came all the wars and fightings that nation has been involved in since the union of her church and state. Has it not, in general, proceeded from her insatiable, covetous lust after gain.

"And a month speaking great things." England has rendered herself proverbial for her haughty, arrogant tone of language, and bearing, both in church and state. She boasts of the unequalled purity of her religion, built, of course, upon that holy rock, Henry VIII., against which the world, the flesh, or the devil can never prevail. She boasts of her great marine establishment. In the language of her poets, "Britain rules the waves." She boasts, also, of her military department; that even the great Napoleon, in his palmiest days, was not sufficient to make her quail; and that to her the great honor of binding the monster, the disturber of nations, was reserved.

We have observed that during the tyrannical reign of the three first great general monarchies, the Jews were sorely afflicted, but under none did they suffer so severely as that of the Roman. The Romans, under the Emperor Vespasian and General Titus invaded their country, besieged Jerusalem at the passover, when there might be two or three millions of people in the city, surrounded it with troops, trenches, and walls, that none might escape. After a siege of six months, (during which time the heart sickens at the sufferings of this unhappy people from the Romans without the city, and famine, pestilence, and factions among themselves within,) the city was taken and their beautiful sacred temple, in which six thousand had taken shelter, were burnt together. The whole city, except three towers and a small part of the wall, was razed to the ground, and the foundations of the temple and other noted places were plowed up. At Jerusalem alone it is said one million one hundred thousand perished by sword, famine, and pestilence. Great numbers were carried away captives, and their nationality, unto the present day, has become extinct.

Under the tyrannical reign of the Roman emperors, the Chris-

tians, also, have been most cruelly persecuted. Bloody Nero, thirty-one years after our Lord's ascension, having set fire to the city of Rome, threw the odium of that incendiary act on the Christians. Those were apprehended who openly avowed themselves to be of that sect. Their death and tortures were cruel; they were either covered with the skins of wild beasts and torn in pieces by devouring dogs, or fastened to crosses and wrapped up in combustible garments, that when the daylight failed, they might, like torches, serve to dispel the darkness of the night. Historians have recorded ten general persecutions of Christians, the last of which began in the nineteenth year of Dioclesian, 303. In this dreadful persecution, which lasted ten years, no less than 150,000 died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment or the public works, to which they were condemned.

At a more advanced period of the Western portion of this tyrannical empire, the Christians had still greater persecution to endure from those of the same name, viz., that of Popery, during the tyrannical reign of the ten horns, before and after the reformation. That formidable tribunal, the Inquisition, was erected in the twelfth century, under Pope Innocent. That nothing might be wanting to render this spiritual court formidable and tremendous, the Roman pontiffs persuaded the European princes, and more especially the emperor Frederick II., and Louis IX., king of France, not only to enact the most barbarous laws against heretics, and to commit to the flames, by the ministry of public justice, those who were pronounced such by the inquisition, but also to maintain the inquisitors in their office and grant them their protection in the most open and solemn manner. The edicts to this purpose issued by Frederick II., are well known. Who has not read of the massacre of St. Bartholemew's eve, by that cold blooded monster, Charles IX., king of France, and the tediums chanted at the great cathedral of Rome by the conclave of Pope and Cardinals, when the news had arrived of the butchery of heretics. The want of space forbids us to take notice of the cruel persecutions in Spain and Portugal during the tyrannical sway of that dreadful tribunal, the Inquisition.

The persecution of God's people, under the tyrannical reign of the little horn, we will glance at in due time.

9. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning brass."

As the fulfillment of this part of the prophecy, including the ninth and fourteenth verses, is yet in the future, we will only venture an opinion as regards its fulfillment.

"I beheld till the thrones were cast down." The signs of the times strongly indicate that we are living on the verge of time

when the tyrannical thrones of European Christendom—the remnant of the ten horns and little horn—are tottering on their foundations, ready to be cast down. An under-current of republican principles, is deeply rooted and at work in the majority of minds of the sorely oppressed people in Europe. The risings of 1847–8 is proof positive of what the people can and will do, under God, in order to be free.

“And the Ancient of days did sit, whose garment was white as snow.” The God of heaven is here to be understood sitting in judgment on those tyrannical monsters of oppression in church and state, and through the agency of his oppressed people, will hurl them and their thrones to the dust, and erect a republican form of government in their stead. Whether the casting down of thrones will be confined to Anti-Christian Christendom, or to more general tyrannical powers, we know not, but are inclined to the belief that the latter will be the case.

10. “A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him, the judgment was set and the books were opened.”

“A fiery stream issued and came forth from before him,” signifying the irresistible, all consuming judgment that will be poured out on tyrants and their abettors, through the agency of the nerved arm and valiant hearts of God’s oppressed people, in order to be free; and when free, the thousand thousands and ten thousand times ten thousand, will stand before the God of heaven and give him unfeigned thanks and praise for their great deliverance. And this great deliverance will surely be accomplished, because God will sit in judgment and the book of his remembrance of all the oppression his poor people have suffered under tyranny, will be inflicted on the heads of this or some future generation of oppressors.

11. “I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.”

Words without actions are often but empty sounds, therefore we are not to understand that the judgment to be inflicted on the little horn, will be merely on account of haughty, overbearing language, but on account of words and actions combined. Let any candid man read the history of England since the days of Henry VIII., and he will easily perceive that the proud, haughty, avaricious policy of her combined civil and religious government, have had no equal in Christendom.

“I beheld then, till the beast was slain, and his body destroyed and given to the burning flame.” It is self evident, from the face of the text, that the little horn (England or the beast so called,) will be the first Christian nation on which this very severe judgment will be inflicted. So completely will she be destroyed, that

nothing of her present system of policy will remain ; all will be given to the burning flame of those whom she hath long trampled on and oppressed ; who will acknowledge no king but Jesus Christ their great deliverer.

12. "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time."

That is, the rest of the tyrannical, beastly powers, whether Popish or Protestant, will be stripped of their power by concessions made to their subjects, which will satisfy them for a season and time, which, in our opinion, signifies a period of one hundred and one years ; i. e. a time, a century, a season, a year. The reason the lives of the other beasts will be prolonged, is obvious ; they will take the alarm from the just judgment inflicted on the little horn and profit thereby.

13. "I saw in the night visions and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

14. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve and obey him ; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

When an end shall be made of the Anti-Christian dynasty of church and state tyranny, that long looked for, glorious period of the consummation of Christ's kingdom of grace and peace on earth will take place.

"The clouds of heaven," signifies Christ's tried, faithful evangelical servants, rallying around the standard of his cross for the maintainance of pure and undefiled religion ; *love to God and love to man* in the broadest sense of the word. "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus," &c. Heb. 12th, 1.

This great kingdom and everlasting dominion of Christ's, will embrace the whole earth. The one God and one mediator between God and man, will reign triumphant without a rival. Popish mediators, such as the Virgin Mary, will be all disposed of, and Christ will be all and in all. There will be no danger of that kingdom being destroyed, because it will be established upon Christ the rock of ages ; not upon Peter, as the Anti-Christian kingdom has been.

15. "I Daniel was grieved in my spirit, in midst of my body, and the vision of my head troubled me."

It appears that this extraordinary vision was too great for the prophet to be able to comprehend, on account of its brevity, mag-

nitude, and the great, distant future of so much of its accomplishment.

16. "I came near unto one of them that stood by, and asked him the truth of all this; so he told me and made me know the interpretation of the things."

Whether Daniel was in the body or out of the body when this great vision was presented to his mind, he does not say, but it appears he was surrounded by beings of a superior order to himself, to whom he applied for instruction concerning the vision. The disembodied spirit—we must suppose it was—complied with his request, and interpreted the vision in the following manner:

17. "These great beasts, which are four, are four kings which shall arise out of the earth."

These were the four universal monarchies heretofore spoken of, viz: the Babylonian, Medo Persian, Grecian, and Roman.

18. "But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever."

(See notes on 13th and 14th verses.)

19. "Then I would know the truth of the fourth beast, which was diverse from all the others; exceeding dreadful, whose teeth were of iron, and his nails brass, which devoured, break in pieces, and stamped the residue with the feet of it.

20. "And of the ten horns that were in his head, and of the other which came up and before whom three fell, and of that horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows."

The prophet appears to have been able to comprehend the meaning of the three first great general monarchies; it was the fourth, the great and mighty Roman empire, with its ten horns, and little horn, which gave him the greatest perplexity, and about which he was most interested, particularly the little horn.

21. "I beheld, and the same horn made war with the saints, and prevailed against them."

After the protectorate of the commonwealth of England by Cromwell, and the restoration of Charles II. to the throne of England, a great change in the state of affairs in that nation took place. Scarcely was he seated on the throne, when he determined to take vengeance on the puritans for the supposed innocent murder of his father. "The persecution commenced by an act of uniformity, in which it was required that every clergyman capable of holding a benefice, should possess Episcopal ordination; should declare his assent to everything contained in the book of common prayer; should take the oath of canonical obedience; abjure the solemn league and covenant, and renounce the principle of taking arms against the king, on any pretense whatsoever." By the unrelenting rigor with which the act of uniformity was enforced, a large number of the Presbyterian clergy were ejected from their congregations, and deprived of their benefices, both in

England and Scotland, and forbidden to come within five miles of a corporation. It was made a crime to attend a dissenting place of worship. A single justice of the peace might commit without a jury, and might for the third offense, pass sentence of transportation beyond the sea for seven years. If he returned to his own country before the expiration of his exile, he was liable to capital punishment. The jails were therefore soon crowded with dissenters. Large numbers sacrificed home, property, and country, for their religion, which to them was dearer than all other considerations. Large numbers fled to Ireland, Holland, and the wilds of North America, during this and the former reign of Charles I. During the whole reign of Charles II., of twenty-five years, an unceasing persecution of Presbyterians was maintained; and in the language of the text, this little horn made war with the saints, and prevailed against them.

Nor was the condition of the puritans much bettered under the short reign of James II.

A bigoted Papist, who on ascending the throne, declared his intention to maintain the established government both in church and state; although at the same time he was determined to follow the course of bloody Mary, and re-establish Popery in all its former rigor in the United Kingdom. God had taken away the life of wicked Mary at the end of four years reign. The arbitrary, wicked, persecuting spirit of that cruel prince, against all those who opposed Popery, caused the people to banish him from the nation at the end of four years also, which put an end to the wicked, persecuting race of Stewarts in the British isles.

22. "Until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."

In the state of Massachusetts, a colony was formed by those of the Cromwell school who were banished from their country on account of their religion and republican principles—who would acknowledge no religion but what the bible warranted, nor no king but Jesus Christ; carefully instructing their children in the same orthodox religion, and republican principles. By these self independent Puritans was planted the glorious Tree of Liberty, amid the granite rocks of the New England states, which the Ancient of days watered with heaven's dews, and heaven's showers. And the small grain of mustard seed grew, and became a great tree. And these same unwavering, unchanging Puritans were the main germ to help to break the tyrant's chain, and throw wide open the doors of this great asylum to the oppressed of all nations, who ever since have been emigrating in large numbers, and taking shelter under the branches of this great tree, and eating of the fruit thereof, and none daring lawfully to make them afraid.

"And judgment was given unto the saints of the Most High."

When 1776 had fully come, a severe judgment was about to be

inflicted on the proud, arrogant little horn, represented at that period by George III., of Great Britain and Ireland, by the sons of freedom, as instruments in the hands of God, who in the course of that unheard of, unequal struggle from under tyranny, not only gloriously defeated the hordes of semi-barbarous, hireling Hessians, and barbarous Indians, but England's choicest sons; dethroning the tyrant's reason, and causing his knees to smite against one another like Belshazzar's.

"And the time came that the saints possessed the kingdom."

When 1783 had arrived, this representative of the little horn was necessitated to sign that inglorious peace which stripped him and his nation of one of the finest portions of earth's surface, as it respects variety of climate, richness of soil—abounding in minerals, internal river and lake navigation, and water privileges—external sea coast and harbors, and territory extending from the Atlantic to the Pacific, and from the great lakes to the gulf of Mexico. This was the kingdom Daniel saw in vision, that the Ancient of days would bestow on his saints, and his poor and oppressed of all nations, without regard to sect, caste, or color.

23. "Thus he said, the fourth beast shall be the fourth kingdom upon earth, which will be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." (See notes on verse 7.)

24. "And the ten horns out of his kingdom are ten kings that shall arise, and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings."

After the invasion and subjugation of the great Roman Empire, during the latter part of the fifth century, by the Ostragaths, Vesigaths, and Huns, (the northern hive, so called,) and by other barbarous invaders, France was the first of the ten horns or king-ly powers that arose in Western Europe out of the Roman Empire, and the first that embraced the Popish Christian religion, and also one of the greatest pillars of Popery during the dark ages thereof. No one of the ten kingdoms or horns of Popery was so powerful, nor none caused such torrents of martyr blood to flow, nor none of them hath had such great revolutions, nor hath suffered such severe chastisements. Want of space forbids us to take notice of the other nine separately, as regards the periods of their rise, their strength, and popularity, or weight of influence in behalf of Popery. But one thing is certain, they all flourished at the time the great Protestant Reformer made his appearance, and were then firm supporters of Popery.

"And another shall rise after them."

This was Henry VIII., who was contemporary with Luther, and wrote a book against Luther, for which performance the Pope conferred on him the title of "Defender of the Faith."

"And he shall be diverse from the first."

Henry VIII., one of the most licentious princes in Europe, in

order to marry Ann Boleyn, demanded of the Pope a divorce from his wife, Catharine of Arragon, which was utterly refused, on account of political considerations. Henry threw off the Popish yoke, and established a church, since known as the Church of England. This church is diverse from the first, viz., that of the Popish ten horns, because it is neither Popish nor Protestant, but a mongrel, half-way linked between them. It is diverse from the Popish, on account of the supremacy Henry obtained by act of Parliament, the title of "The only Supreme head of the Church of England upon earth." Henry composed a theological system of worship, which he forced upon his subjects by coercion. He burnt Protestants for denying that absurd doctrine of transubstantiation, and Papists, for denying that he was the only supreme head of the church of England upon earth.

Again, this little horn—the church and state of England united—was, and is, diverse from the first, inasmuch as the bible is not prohibited from the laity, nor the church service performed in an unknown tongue, she only upholds the two scriptural sacraments, denies the existence of purgatory, prayers for the dead, the use of holy water, private confessions to priests, and absolution by means of penance, a plurality of Mediators, and discards the use of beads, relics, pilgrimages, and works of supererogation, and celibacy of the clergy, &c. But, is not diverse from the former ten horns, nor those of them still existing, in the union of church and state, the imposition of tithes, episcopal succession and supremacy by the laying on of hands, sprinkling of infants, and the sign of the cross in baptism, confirmation of adults by bishops, the ritual used in the morning service as a substitute for masses, read prayers, clerical surplices, and aristocratic, pompous churches, wherever the means can be obtained, consecration of the same, and blasphemous titles, such as lord Bishop, or lords spiritual.

"And he shall subdue three kings."

Hath not England, Ireland and Scotland, who, before the reformation, were all Popish kingdoms, been effectually subdued, and transformed by the church and state policy of the little horn, and the toleration of Popery, and other dissenters, held optional for political purposes; hath she not acted out both to the letter, during her civil and ecclesiastical ministration?

25. "And he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time, and times, and the dividing of time."

This boasting little horn speaks great words against the Most High, by making use of arrogant, unqualified assertions, such as, that her church and state policy combined, embraces the very essence and purity of religion, and just and equitable laws, and well ordered government, such as never has been excelled, in any

other Christian country. While at the same time her mongrel compromise religion, hath been forced on her subjects by coercion, and her tithe extortions imposed on her agricultural subjects, and maintained by laws the most unjust, and unchristian, in order to maintain in high life, a horde of rector priests, a great number of whom are hereditary drunkards, gamblers, and sportsmen, fastened like leeches upon the most honest, industrious, and productive portion of subjects, a majority of whom never enter her church doors.

“And shall wear out the Saints of the Most High.” (See notes on verse 21.) “And shall think to change times and laws.” Hath not this been exactly the case with the church and state policy of this nation, since the days of Henry VIII? Hath she not openly avowed her reason for imposing tithes, when other measures had failed, in order by that means, to proselyte her dissenting subjects, to comply with her man-made religion? Although proselytism may be slower than she had anticipated, nevertheless, her tithe proctors are never slow in collecting the tenths of the poor man’s bread, in very rare cases excepted, the widows and orphans also. And have not laws been framed by her parliamentary legislators, and signed by her sovereigns, male and female, in order the more readily to enforce these impositions and exactions.

Not only has she thought to change the times and laws, respecting the religion of the nation; but also to change times and laws regulating her commerce with the surrounding nations. Her policy has aimed at being the manufacturing workshop of the world, and in order to carry out her designs, she hath increased her navy beyond all former precedents and hath laid embargos on the seaports of such nations as manifested a spirit of independence. By carrying out such a course of tyrannical politics, hath she not beggared Spain, Portugal, her East and West India colonies; and also, poor, unfortunate Ireland, by that mode of policy, hath been completely beggared.

“And they shall be given into her hand, until a time, and times, and the dividing of time.” Different have been the opinions of theological schoolmen, about the exact amount of time included in these mysterious numbers. We will pass over the various conjectures of those which have passed under our notice. Although not being a prophet, nor the son of a prophet, nevertheless we will present our opinion for consideration, which appears to us reasonable. Suppose a time to contain one century, and times two centuries, and the dividing of time half a century, or three hundred and fifty years. We will date the rise of the little horn, to commence from the time the parliament of England, in 1534, conferred on Henry VIII. the title of “The only Supreme head of the Church of England upon earth.” Three hundred and fifty years added to 1534, will make 1884. Sub-

tracting 1853 therefrom, leaves thirty-one years unexpired, before the tyrannical reign of the little horn terminates. Again, suppose we reckon the rise of the little horn, to commence with the accession of Henry to the crown in 1509, according to the latter hypothesis, its fall would take place in 1859. One thing is certain, time will tell, whether we are correct in either of these calculations, or not.

26. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

Whether the judgment that will sit, to pass a final sentence, and execute it on the little horn, will be that of some powerful nation, such as France, or that of her own down-trodden subjects, as instruments in the hand of God, we know not; but incline to the latter opinion; that her own Anglo-Saxon blood, powerfully allied to those of the same race from the other side of the great waters, when forbearance with them towards the English nobility and aristocracy, shall forever cease to be a virtue.

27. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Christ reproved the blindness of the wicked Pharisees and Sadducees by saying, "O ye hypocrites, ye can discern the face of the sky, but ye cannot discern the signs of the times."

No greater sign should be asked or given, to show that the reign of Anti-Christian tyranny is near an end, than to behold the tottering monarchical thrones of Europe, ready to be crushed and to crush one another. When that takes place, and not till then, may we expect the sudden enlargement of the great and mighty empire of the Son of God. One which will embrace the people of every kingdom and dominion under the whole heaven. And—glory be to God—that great kingdom will be an everlasting kingdom, spiritual as well as temporal, and all dominions shall serve and obey him. AMEN AND AMEN.

After taking a very concise view of this remarkable prophecy, we conclude by reaffirming, that Daniel's vision of the four beasts, or four general monarchies, and the ten horns or kingdoms, that arose out of the ruins of the Roman Empire, and the little horn which supplanted three of the ten, and arose into great power on their ruins, and the certain and sudden downfall of all those tyrannical monarchies, and the ushering in of the millennium or triumphant victory of Christ's kingdom of grace, love, and peace on earth, is one of the most remarkable prophecies contained within the lids of the bible, considering the great length of time required for its fulfillment, the magnitude of the events to be accomplished, the extraordinarily concise manner in which it is revealed, and the very remarkable exactness of its fulfillment, whom none less than the God of heaven could possibly have foretold.

KEY TO THE LATTER PART
OF THE
THIRTEENTH CHAPTER OF REVELATIONS.

11. "And I beheld another beast coming up out of the earth, having two horns like a lamb, and he spake as a dragon."

Two beasts are spoken of in this chapter. Protestant commentators have proven satisfactorily, that the former beast is a Popish beast. We will attempt to prove, that the second beast is a Protestant beast, of no less a personage than Henry VIII, founder of the church of England. This beast is said to come up out of the earth. In order to understand what a prophetic beast means, we will quote from Daniel 7, 17: These great beasts, which are four, are four kings, which shall arise out of the earth, &c." By hereditary descent, Henry VIII was born king of England and Ireland; these were the two horns of the beast. From the time the *Magna Charta* was granted by king John, unto the subjects of England, the administration of the government was mild and lamb-like, when compared with other Catholic countries. But Henry's rupture with the See of Rome, on account of his divorce from Catharine of Arragon, and marriage with Ann Boleyn, was the remote cause of the rise of the church of England. The propagation of that church by fire and sword, caused this lamb-like beast to speak as a dragon.

A historical sketch of Henry's rupture with the See of Rome, will shed more light on this subject. Upon Henry's becoming enamored with the beauty of Ann Boleyn, whose virtue he could not overcome, he concluded to divorce Catharine, and raise her to the throne. Although Catharine had borne him many children, the only surviving one at that period was Mary, afterwards of bloody memory.

In order to accomplish his purpose, he applied unto the Pope to grant him a divorce, which was utterly refused: Catharine being daughter to the king of Spain, and nearly related to the emperor of Germany, whose ire the Pope did not choose to pro-

voke. This threw Henry into great perplexity, to know how to act, in order to accomplish his purpose. "But, Dr. Thomas Cranmer eased his troubled mind, by suggesting that the better way for his Majesty would be, to consult the different Universities of Europe on that controverted point; the legality of marrying a brother's widow," (for Catharine had been married to Arthur, Henry's elder brother). The Universities were consulted, and pronounced the marriage illegal. Cranmer was sent for, and taken into favor, and raised to the See of Canterbury. He annulled the marriage between Henry and Catharine, but not before he had married him to Ann Boleyn.

"When intelligence was conveyed unto Rome, of these transactions, the Pope and Cardinals were all in a rage; the marriage between Henry and Catharine was pronounced valid, the king was declared excommunicated if he refused to adhere to the decision of Rome. Henry remained incorrigible, and the rupture with the church of Rome was shortly after rendered final."

The parliament of England assembled, shortly after the decision of the Court of Rome, and conferred on the king the title of the *only Supreme Head of the Church of England upon Earth*. Thus, we discover, that this beast wore the two horns in a two-fold sense, first, as king of England and Ireland, second, as king and Pope.

12. "And he exerciseth all the power of the first beast before him, and causeth the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed."

"Being now a complete counterpart of the Pope, it is very natural to suppose, he would act a very similar part. Separate as he then stood from the church of Rome, he continued to maintain its dogmas, and on guarding with fire and sword, the imaginary purity of his speculative opinions. All who denied the king's supremacy, or embraced the doctrines of Luther, were equally the objects of his vengeance. Among those who fell martyrs for that offense, were Fisher, Bishop of Rochester, and Sir Thomas Moore, late Chancellor."

Henry next attempted to establish a uniformity of religion among his subjects, and in order to accomplish this, he caused a bill to be passed in parliament, called by dissenters the Bloody Bill, which contained six articles, as follows: "The doctrine of the real presence, or transubstantiation. The communion in one kind, or with bread only. The perpetual obligation of vows of chastity. The utility of private masses. The celibacy of the clergy, and the necessity of auricular confession. The violation of either of those articles, was made punishable with death; and a denial of the real presence could not be atoned for by the most humble recantation."

13. "And he doeth great wonders, so that he maketh fire come down from heaven, on the earth, in the sight of men."

By heaven, we are to understand the hierarchy of the church of England, as constituted by Henry VIII. By the earth, the laity or lower order of the people. The wonders Henry performed at that time, astonished the Christian world. He not only withstood the anathemas and maledictions, of the conclave of Rome, but he suppressed at one time, by act of parliament, three hundred and seventy-six of the lesser monasteries, and all the revenues, goods, chattels, plate, &c., were granted to the king. The fire of this mock pope's wrath which came down (or was thundered down) from the hierarchy of that speculative superstructure, he was erecting at that time, fell severely on the nonconforming portion of his subjects.

14. "And deceiveth them that dwell on the earth, by means of those miracles, which we had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live."

What king or emperor in Christendom, during the dark ages of Popery, who did not dread a Popish interdict; witness the humiliation of Henry IV., emperor of Germany, and Louis XII. of France. From the days of Gregory VII., until that of Leo X., Popery never sustained such a humiliating insult as that offered by Henry VIII. He taught Popes a lesson which other princes of Europe have since then profited by; that the citadel of Popish supremacy was not so impregnable as they had caused them to believe. There is no doubt that thousands of the subjects of England were deceived into the belief by reason of the miracles which Henry, by means of his supple parliament, had power to do, in the sight and against the authority of the beast, fancying that he was as great a favorite of heaven as his Holiness of Rome.

"That they should make an image to the beast." "Although Henry had changed some of the tenets of that theological system in which he had been educated, he was no less dogmatical in that which remained to him than if the whole had been preserved entire. And so great was his scholastic arrogance though he stood alone in his belief, that he thought himself entitled to regulate, by his own particular standard, the religious faith of the nation."

Hence we discover that Henry made an image to Popery, i. e., by remodeling his new creed; the basis of the church of England, as near as circumstances would admit of, to that of the old or Popish creed.

"Which had the wound by a sword and did live." It properly belongs to the third verse of this chapter to show who the beast was and when he received the wound by a sword and did live, which we may attempt to do at some future period, God willing.

15. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

When Henry had completed, according to his theology, a religious standard for the nation, or, in the language of the text, an image of the beast, "The chancellor was ordered to open the parliament by informing them that it was his majesty's desire to extirpate from his kingdom all diversity of opinion in matters of religion." In consequence of this desire, the above bill was passed through both houses of parliament and received the royal assent.

That was the power the beast possessed of giving life unto the image of the beast by forcing his new religion on the nation by parliamentary enactments and royal signatures.

"That the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." Henry determined that his great image, religion, which he had set up, should be worshiped and become the religion of the nation, and that no other religion should be tolerated. In order more quickly to accomplish his purpose, coercion was substituted for suasion, and thousands, whose religion was dearer to them than life itself, suffered the rigorous, brutal penalties of the law. That coercive means of proselyting did not terminate with Henry; there have been a number of stars of the first magnitude in the heaven of the English church, in whose veins the same royal blood of their old sire has ran freely, who have eaten of the same sour grapes, and whose teeth have been sharply set on edge against those who would not conform to their somewhat remodeled standard creed of the mighty reformer of the Gallican church of England. Witness the intolerant spirit of the so-called good Queen Bess, and the bloody persecution of Huguenots, under the reign of Charles I. and II., and James II., when thousands were put to death, and thousands were banished their homes, more particularly the non-conforming clergy. Numbers migrated to Ireland, Holland, and this country, who carried with them their religion and their republican spirit, whose posterity became the great nucleus of our revolutionary fathers, viz., the posterity of the Pilgrims who landed on Plymouth rock.

16. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hands or in their foreheads."

By a right hand in scripture language, when applied unto man, means moral, intellectual or physical power. The mark Henry caused those of his subjects to receive in their right hand, was that of the physical kind, i. e., he caused all those who wielded the sword to swear allegiance, not only to their king pope, but

also to defend and protect, to the best of their ability, the union of the new church and state system inviolate against all encroachments whatever. This was the mark a certain portion of his subjects received in their right hand. According to phrenology, the forehead is the seat of the moral or intellectual faculties of the mind; admitting that to be true, the mark in the forehead means all those whom Henry caused to receive the sign of the cross on the forehead in baptism, such as infants, these were the small ones. And also those of the rich and poor, free and bond, who were constrained through fear, ignorance, or coercion to give their assent to become members of his new church establishment.

17. "And that no man might buy or sell, save he that had had the mark, or the name of the beast, or the number of his name."

In order more fully to strengthen and establish the union of the new church and state system, all dissenters who had not received the mark, were to be expelled from holding offices of trust or profit in the commercial department of the nation. Those, and those only who had received the mark, were to be government favorites, fed at the beast's crib.

"Or the name of the beast or the number of his name." That is, all those should be prohibited from the succession to the English throne who were not descendants of the blood royal of this beast, whose exact number we have in the 18th verse, and whose name was Henry VIII., king of England and Ireland. It is a remarkable fact that no king or queen has reigned on the throne of England since the days of Henry VIII., only those who could trace their lineage direct to him, and also at their coronation they swear not only to protect the code or laws of the nation, but also the finality of the union of church and state.

18. "Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred three score and six."

The wisdom required here, is to search the records of the Christian world and church to find the individual, the history of whose life would be in exact accordance with the tenor of the prophecy, and whose age would be the exact number of six hundred three score and six; for the text is very express in the singular number.

"For it is the number of a man." In casting our eye over the scripture history of the antediluvian world, we find the ages of the old patriarchs were always expressed by days and years. But in order to find out the number or age of the individual here prophesied of, we must deviate from that ancient manner of expressing men's ages; because no man since the flood of Noah, has lived 666 years, and 666 days not being two years, would only be the age of a young child, and 666 weeks, not being thir-

teen years, would only be the age of a boy. But 666 months, being fifty-five years six months, would be a fair average number for the age of man since the flood. We will try the age of Henry VIII. by months, for the text does not expressly confine us to days, weeks, months, years, or even centuries. Henry VIII. was born 28th July, 1491, died 28th Jan., 1547, lived fifty-five years and six months, or six hundred three score and six months.

We have taken a cursory view of this remarkable prophecy, and feel convinced that no individual since the period St. John wrote this prophecy on the Isle of Patmos, has made his appearance in the Christian world or church, that has fulfilled the prophecy so nearly to the letter, in all its parts, as Henry VIII., of England, founder of one of the most remarkable churches embraced in the Christian calendar. We are aware that a great deal of human wisdom, learning, and deep research, have been used by the schoolmen, to find out the number of the beast. Among the champions of Protestant commentators, Bishop Newton, on the prophecies, hath gotten himself a great name; he very artfully hath proven, to his own satisfaction at least, that the two-horned beast was a part of and properly belonged to the seven-headed and ten-horned Popish beast, and thus artfully hath tried to saddle this beast on Popery; adroitly fulfilling the old adage, "that only a filthy bird fouls its own nest."

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty.

"And base things of the world, and things which are despised, hath God chosen; *yea* and things which are not, to bring to naught things that are;

"That no flesh should glory in his presence." 1st Corinthians, 1st: 27, 28, 29.

We would ask the question with every degree of candor, can it be possible that Jesus Christ has, or will own, as an orthodox, evangelical, Christian church, such an one as that of England, with such a licentious, beastly founder as Henry VIII. Or can it be possible that such a corrupt fountain can send forth wholesome streams, or such a bad tree good fruit. It may be said that the tree hath been made good, therefore the fruit is good. We are aware that during the reign of Edward VI. and that of Elizabeth, a good deal of tinkering was made use of by Cranmer and other Right Rev. D. D.'s to abstract some of the ugly features of Popery its god-father had moulded on it. But all their whitewashing, rouge, or gaudy adorning could not change nature so much but a healthy, sound eye could easily discern the mother's physiognomy in the daughter's face. Did the mother proselyte a great part of Europe, and finally seat herself on the throne of Italy by the bloody sword of Charlemagne, so hath the daughter,

through the instrumentality of the beast with two horns, who spake as a dragon, laid a sure foundation by fire and sword on which a superstructure hath been erected, which, for strength and power, display and pomposity, hath nearly eclipsed the mother, except in corpulency. Did the mother erect an Inquisition during the dark ages in order to extend the borders of her Catholic Zion and to prevent her spiritual children from straying on the dangerous pastures of heretics, and commit the obdurate to torture or the flames, so, likewise, did the daughter erect a spiritual and physical tribunal under Charles I and II, and James II, in order to extend the borders of her New Jerusalem, and exterminate the obnoxious puritans from the godly soil of her genuine offspring, by banishment or death.

Had the Pope indulged Henry's sensuality and granted him a divorce and not have excommunicated him for disobeying Popish orders, we have good reason to believe he never would have thrown off the Popish yoke, because no proof has ever been adduced to show that any reformatory change had taken place prior to or at the time of the separation, only such as was caused by wounded pride and malicious revenge, except a book he wrote against Luther, by means of which he obtained from the Pope the title of Defender of the Faith, which title the kings and queens of England retain unto the present day.

Take a birds-eye view of the boasted perfection of the church of England. Behold her continued exaction of tithes; robbing the dissenting portion of her subjects of the tenth of their hard earned bread to support a clergy, a great number of whom are sportsmen, gamblers, and drunkards; who hire out their preaching to curates for a small moiety, not averaging more than fifty pounds a year, while each of those bloodsucker rectors grind out of their parishioners from three to ten or twelve thousand pounds a year. We will pass by a number of other links connecting rectors and bishops of like greedy, covetous dispositions, and take a peep at her bishops, who have the whole nation of England and Ireland parceled off in dioceses, claiming to be lords spiritual over the same, who are mostly all peers in the house of Lords. And the Archbishop of Canterbury, the first peer in the nation, who moves next to the royal family, and whose consanguinity, in general, is easily traced to the royal stock, whose salary, exclusive of real estate, is said to be sixty thousand pounds a year, whose pompous style of living is only second to his Holiness of Rome, and the king or queen, who is the only supreme head of the church of England upon earth, and defender of the Gallican church of England's faith, who, in royal blood, majesty, might, dominion, and riches, far eclipses the Vicar of Christ and Peter's successor.

Contrast the present fabric of the English church, whose clergy move in the first, second, or third circle of the aristocracy,

a number of them owning large estates, whose houses are palaces, their coaches, horse-trappings, and livery servants nearly covered with silver, having body-guards and foot-runners. Whose gardens, lawns, and parks are earthly paradises. The higher order of whom never mingle with the lower order of men, but look down on them with as much contempt as if they were of a different species.

Contrast, we say, this man-built fabric or earthly superstructure, with the first Christian church planted at Jerusalem by Christ and his apostles, who traveled about from city to city, and from village to village, having neither horses nor carriages, not even asses nor permanent homes. "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." Preaching the gospel to the poor, and doing good to the bodies and souls of men, leaving an example of benevolence and religion to be copied after in all coming generations of the Christian church.

How easy to discover the contrast, as light to darkness, Christ to Belial. The one based on the principles of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. In a word, founded on the broad basis of love to God and man. The other on the principles and practice of pride, aristocracy, covetousness and envy. False prophets in sheep's clothing, but inwardly are ravening wolves, fleecing their flocks and lording it over God's heritage.

"Do men gather grapes of thorns or figs of thistles.

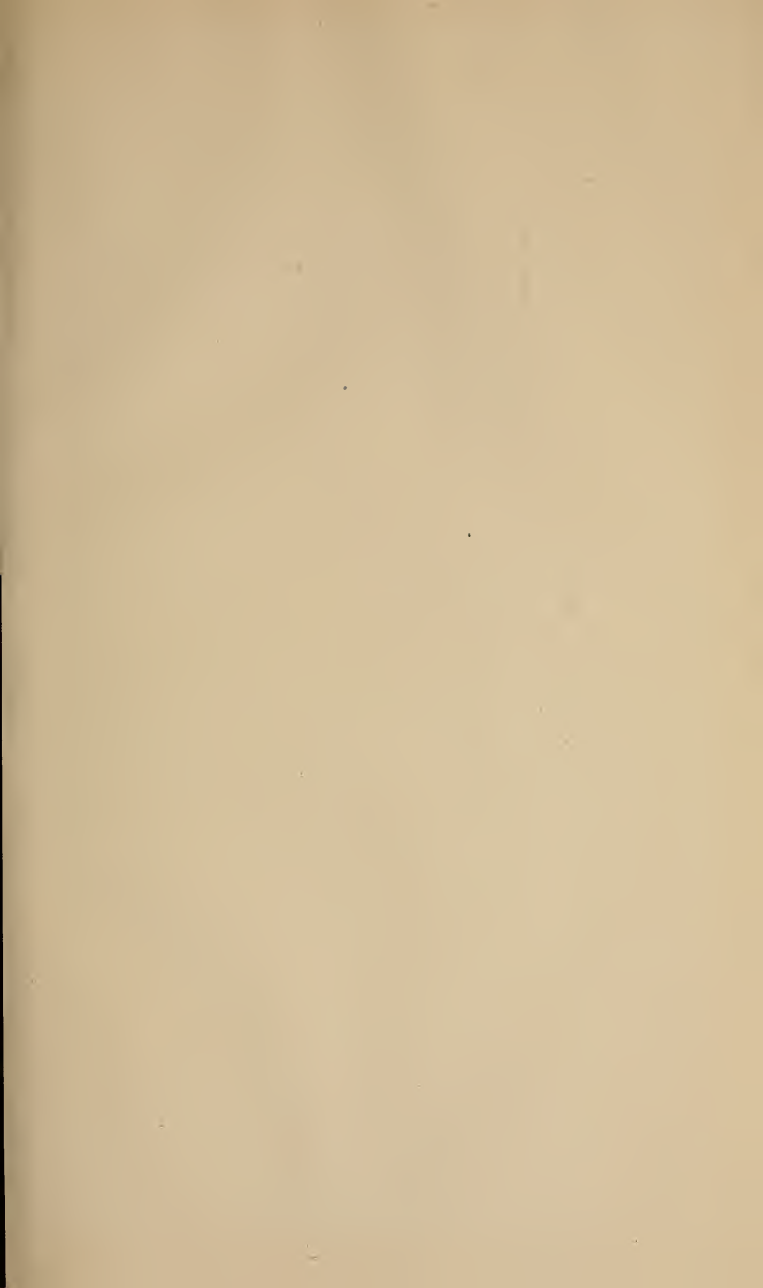
"Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit."

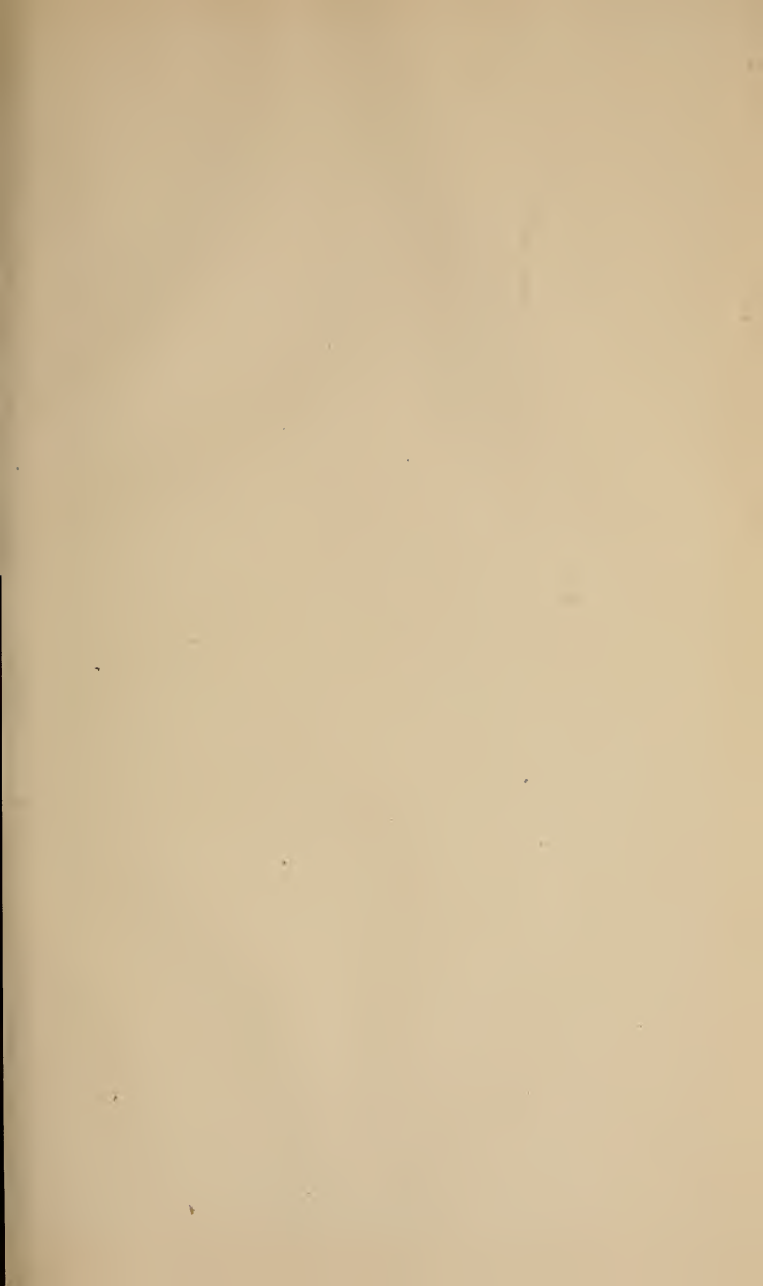
"Wherefore, by their fruits ye shall know them." Mat. 7th: 16, 17, 20.

NOTE.

THE author of this little work and labor of love has been sorely afflicted for the last twelve years with that sore disease, inflammatory rheumatism, throughout his whole nervous system, occasioned by heats and colds, and hard labor, which has crippled him for life. During the intervals of the most severe attacks, two of which confined him to his bed for nearly three years, his mind was strangely and powerfully drawn out to the study of Scripture Prophecies, particularly those of the Book of Revelations,—a work on which he intends shortly to publish, in monthly numbers, embracing the first seventeen chapters,—the only part, the author believes, which has been fulfilled.

The present little work, (and the future one, if the Lord enables him to publish it,) is intended for all those in general, who, like the author, have been deprived of a more liberal education. On this account, it is hoped critics will spare themselves the trouble of reviewing the same.





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